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MRS. W. M. BAIRD.

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CONTENTS.

Editorial	173
Medical Work—Its Aim. (A paper read at Evangelistic Conference in Pyeng Yang, Feb., 1916).....	<i>A. M. Sharrocks, M.D.</i> 175
The Place of Books in Furnishing the Christian Worker	<i>Rev. J. L. Gerdine.</i> 180
The Relation of the School Teacher to Christian Work. (Portion of paper read at Pyeng Yang Conference)	<i>Rev. Chas. F. Bernheisel.</i> 181
Methods of Evangelization. (Portion of paper read at the Pyeng Yang Conference)	<i>Rev. W. L. Swallen, D.D.</i> 183
Developing Women Leaders	<i>Miss N. R. Scholes.</i> 187
How to Increase the Efficiency of the Korean Ministry in the Field.	<i>Rev. W. B. Hunt.</i> 189
An Appreciation, Mrs. W. M. Baird	<i>J. S. G.</i> 190
Extracts from the Address of Dr. W. A. Noble at the Funeral Service of Rev. Victor D. Chaffin in Seoul, June 6th, 1916	191
Why I am a Medical Missionary.....	<i>S. P. Tipton, M.D.</i> 193
Itinerating Accessories, 4, The Motorcycle	<i>Rev. Victor H. Wachs.</i> 194
Things Korean I.—Coin Charms	<i>Dr. Frederick Starr.</i> 196
Correspondence; Letter from Dr. Wm. Elliot Griffis.....	197
Notes and Personals.....	199

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EDITORIAL PAGES.

IX.

THE CHURCH MILITANT,—WAR AGAINST WAR.

THE INTERNATIONAL CHRISTIANITY PROBLEM.

Patriotism has been tremendously overdone! As a beam in our eye it has blinded us to the excellencies of the foreigner who is our brother and of God who is the Father of us all, thus causing us to glory in our shame.

Since SIR WALTER SCOTT sang

“Lives there a man with heart so dead
Who never to himself has said,
This is my own, my native land, etc.”

the sentiment has been accepted as axiomatic throughout Christendom and by all classes even to the tar before the mast who, as the blue outline of his country looms above the horizon, murmurs “now we are nearing God’s country” and in his simplicity imagines he is uttering truth. The regnant, contravening fact is that “the earth is the Lord’s and the fulness thereof, the world and they that dwell therein.” This God sitteth upon the floods a king forever, doing His will in the armies of heaven and among the inhabitants of the earth, being the infinite and eternal “I Am” in Whose presence the nations are as grasshoppers! Whenever this God would do a really great thing through a man, He separates him from his own country sending him as an immigrant into a strange land as a sojourner. To Abraham came the word “Get thee out of thy country and from thy kindred and from thy father’s house unto a land that I will show thee. And I will make of thee a great nation.” “Numerous?” Yes, as the stars in the heavens and as the sands upon the sea-shore innumerable! Nor is that all for “I will bless thee and make thy name great and thou shalt be a blessing.” Thou shalt not only be a getter but a giver like Myself for “in thee shall all the families of the earth be blessed.” Thy nation shall be great in an international, world extensive and racial way! Then follows the sublime statement, “So Abram departed as the Lord had spoken unto him.”

When through this Abrahamic nation the Christ appeared dispelling symbolic shadows, the people were ready to acclaim Him leader, supposing they were to absorb and make Jewish all other nations, until He taught them that God indorsed no human distinctions, for He was

the Father of all men who consequently were brethren. It was difficult even for the apostles to adjust themselves to this world-teaching of the Kingdom of God. It required Pentecost, heavenly visions and Apostolic conferences, but at last they learned their lesson and delivered its message to the world, "There is neither Jew nor Greek, male nor female, bond nor free for all are one in Christ Jesus!" Therefore, Jesus Christ had commanded "Go ye into all the world and preach the Gospel to *every creature*," and the Apostles taught "He is the propitiation for our sins and not for ours only but for the sins of the *whole world*." Persecuted in Jerusalem, "the disciples were scattered abroad and went everywhere preaching the word." It was Paul's ambition not to build on another man's foundation and so he restricted his efforts to unvisited heathen until he wrote to the Romans, "Having no more place" (such virgin place) "in these parts—I will come to you."

With the breaking up of the Roman Empire into modern nations the international character of the Christian religion seems to have been forgotten. Those nations, baptized into mutual fear of one another and inspired by the greed of gain, embraced warfare is the noblest business, exalting the soldier to the place of honor and the war-lord to the throne. Thus organized, they preyed upon one another through the centuries desisting only as they discovered helpless peoples whose conquest and exploitation would more surely and swiftly increase their war power. New continents were discovered to be fought over and appropriated or divided; or they were partitioned in cold blood, as in the case of Africa, to be fought over later. Thus all the continents and the islands have been appropriated with but two exceptions, the polar regions not worth having and great China which thus far has escaped dismemberment by the angry international slogan, "hands off!" Civilization has increased the effective power of the nations by leaps and bounds, but such increase, as a rule, has been used for the development of personal and national selfishness; England for Englishmen, America for Americans and Germany for Germans etc., are slogans as insistent and vociferous to-day as ever they were and, therefore, because on the planet Earth "there remains no more land to be possessed" the only logical and worthy goal for ambition remaining, in these last days, is to reenact the Roman Empire with its Kaiser, which Bernhardi declared and prophesied as the inspiration and aim of the present world-war. In a word, nationalism, promoted as patriotism, to-day is as conservative, as selfish and as insolent as ever, though calling itself Christian! When asked to explain the anomaly, we are told that Christianity with its Golden Rule, its Sermon on the Mount and its Lord's Prayer has not had, and never was intended to have, any application outside the boundaries of a nation. In other words, while individuals may not, must not and should not kill, because it is murder, nations may, must and should do killing by the wholesale or any other atrocity dictated by the government because its authority is supreme. The worst of it all is that such national blasphemy is practically indorsed by Christians, the very pick of them, as when the great International Salvation Army Conference was holding at London,

in 1914, loving fellowship, thro testimony, praise and prayer was suddenly interrupted when the national contingents of Christians, at the call of their governments, hasted away to be accoutred, drilled and armed to do to death their brothers with whom they had just now worshipped! This is a striking specimen of the generally prevailing sentiment among Christians, which prompts the questions, "Does polytheism still prevail? Are there at least as many Gods as there are nations?" We had somewhere read, and had come to credit as true, that God, Jehovah, is Lord of the whole earth, "The King of Kings and Lord of Lords," Who, speaking of Himself says, "I am the Lord that is my name and my glory will I not give to another." "The wicked shall be turned into hell and all the nations that forget God." "Thou shalt have no other Gods before me!" I sent my Son to be the Savior of the World. The words He spoke I gave him to speak and they all are of world-wide application, including the Sermon on the Mount, the Golden Rule, the New Commandment and the Lord's Prayer, and those words stand to-day and will stand forever, even after the earth and the heavens shall have passed away and there shall be no more sea! We think that we are tired of war and long for peace, but precious things have a price. "There is no peace to the wicked" cried the prophet, "Peace to men of good will," sang the angles; peace thro exaltation of the Prince of Peace, says Jehovah! "Enter into the rock and hide thee in the dust for fear of the Lord and for the glory of His Majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down and the Lord Himself shall be exalted in that day,—And the idols He shall utterly abolish."

MEDICAL WORK—ITS AIM.

Speaking of the Aim of the Presbyterian Mission, North, for its Medical Work in Korea I think you will agree with me that it has not been the same throughout the history of the Mission.

At first its aim was to create an opening wedge for general Missionary work. The first Protestant missionary was a doctor. The benefits that have accrued to the Mission in Korea from the favorable prestige won in the early days by Dr. Allen through his practice, have been so great that the history of Missions in Korea might easily have been very different had they been started in any other way.

Later on the aim might be said to have been to gain a hearing for the Gospel. This doubtless served its purpose well during the early years.

But these stages of our history have passed, and I will venture to say that the present-day aim of the Mission for its Medical work should be to do the most scientific and thorough work possible, keeping fully abreast of the times in the healing of the human body.

We have worked more or less along these lines in the past. We

have had our churches, our schools and our dispensaries. But up to the present, or nearly so, the medical work has been a sort of a "cat's paw." Outwardly claiming to exist for the sick, its has really been here for altogether another purpose, as pointed out above. It is time for us to turn our attention more directly upon the sick man and, purely out of compassion for him in his present need, do our best to give him relief.

I expect to show that by so doing, we will accomplish more for evangelism than if we chiefly treat the sick in the hope of benefiting their souls.

What were Christ's motives in His miracles of healing? Did He perform them in order to gain a hearing for Himself or for His disciples or for the effect they might have tending to the conversion of the sick man's soul? The record reads, "And Jesus, moved with compassion, put forth His hand and touched him".....but when He saw the multitudes He was moved with compassion for them.....and when He had called unto Him His twelve disciples He gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease."

Likewise of the Good Samaritan. We read, "And when he saw him he had compassion on him." These scriptures remind us of the words, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Does it do violence to the passage to express it thus, "Though I labor day and night over the sick, giving my very life for them, if it be for the glory of the Mission cause or even for the salvation of souls in general, and do it *not* out of love, (compassion) for those sufferers, it profiteth me nothing?"

The motive of Christ in His healings, so far as I can see it, was First, pure compassion for the man in his misfortune or physical suffering; Second, to establish His divinity and the confusion of phariseism by an unanswerable sign; and Thirdly, to give an object lesson to His followers of all times, enforcing it by the words, "Go and do thou likewise."

If you are sick and someone out of genuine compassion for you gives relief, your whole soul is knit to that person—you call him friend, and whether you know it or not, your life is more or less influenced by his life: whereas an ulterior motive works a contrary effect. May I give an illustration? During my early boyhood my mother was taken to a hospital which happened to be Catholic. She was very well treated, the doctors and nurses giving her every attention. Noticing that much effort was being used by them to persuade her into the Catholic Church, her sense of justice forced her to tell a nurse one day that while she was exceedingly grateful for their kindnesses, the fact was that she was a Protestant, and they must excuse her for not promising to be a Catholic. From that day their attitude toward her changed and even before she was well enough to leave the hospital, she was only too glad to come home, because of their actual indifference

to her needs. My only comment here on this incident is that any society or church that uses its medical work chiefly for its own propagation is far from being Christian in the true sense and deserves only to fail in its ultimate aim.

But to return more particularly to the subject in hand. Having stated the belief that our Mission should maintain a medical department whose aim is the healing of the body, and expect it to carry on its work in the most scientific and thorough way possible, I wish to say, 1st, that this implies development and strengthening of the medical department; 2nd, that the Mission need have no fear of the effects upon the Mission of such enlargement, or 3rd, of its effects upon evangelism.

First: Did you ever hear a doctor seriously take unto himself or his remedies the credit of healing any disease? The fact is, all healing processes are natural processes. Back of all life is the God of life, who alone heals, for only He who is the creator of life can restore and renew it when impaired. Life is constantly endangered by innumerable foes, and it is the doctor's aim to be so well acquainted, not only with these foes but with the normal body, that he can recognise at once, that which offends. Then, either by removing it or otherwise aiding the natural forces in their struggle against it, furnish a means upon which the healing life force within can lay hold and use it in the reconstructive process, the physician thus being a worker together with God.

Whether it be in the realm of surgery or medicine the principle is the same. Such methods do not allow of the indiscriminate giving of quinine or santonin on snapshot diagnosis. Nor do they allow the running of hospitals and dispensaries whose patients number into the thousands with the equipment and staff that our present medical plants have. It means development and improvement.

Second: I know there are those in our Mission who look askance at any enlargement of the medical department. I give them credit for so doing out of a fear that the more institutional the Mission becomes the less evangelistic it will be. May I say here, for the comfort of such, that the medical department of our Mission has been growing less and less, in relative importance, year by year. At the beginning, the Mission force was 100% medical. The arrival of Mrs. Allen cut it down to 50%. Dr. Underwood's arrival reduced it to 33%, but the coming of Dr. and Mrs. Heron a little later, again raised it to 40%. For several years the medical force remained above 25%. That ratio gradually fell until in 1900 it was 16%, counting Dr. Vinton, Mrs. Underwood and Mrs. Moffett, as only two units, though all three were doing dispensary work and drawing separate Board funds for the same.

Coming down to the present there are only 10 units among 131 members, or less than 7 $\frac{3}{4}$ %. If the additions to the medical force had kept pace with the growth of the Mission during the last sixteen years, there would be 21 doctors instead of 10, enough, leaving Seoul Station as it now is, to place three doctors each in Taiku, Pyeng Yang and Syen Chyun, and two each in all the other stations.

Last year there were about 84,000 patients treated, an increase of 400% over 16 years ago. In the mean time the adherents increased 800%.

With regard to yearly grants, figures for 16 years ago are not at hand. Even so late as 10 years ago they are not easy to obtain, but to the best of my ability, I find that at that time about 24% of the Mission budget went into Class VI. Last year only 12%. So you see whether we compare the medical force with the whole Mission, the patients seen, with the adherents enrolled, or the money in Class VI, with the whole budget, the result is the same, a relative falling off of just about 50%.

There is one thing that can be said to the credit of the profession, namely, that while the force and the funds actually in use remain nearly the same as 16 years ago, the patients treated not only have increased 400% but are better cared for.

I have gone into this matter, at this great length, to show that the Mission's attitude towards the medical work seems to have been what might be called luke-warm, and I think that for the good of the whole work, the Mission might well set a higher standard for its medical department. In looking up old reports and records for the facts given above, I ran across the following resolution which was passed by the Mission 17 years ago. What makes it the more remarkable is the fact that it was drawn up by clerical men and apparently voiced the sentiment of the Mission at the time. It runs as follows: "The Presbyterian Mission fully recognizes in medical evangelistic work one of the great agents through which the gospel flows to the unregenerated heathen and believes that the great good it has done in Korea is beyond the comprehension of the human mind. We further record our conviction that medical work cannot show forth its great worth unless those in charge of this department have properly equipped wards, and that while as a Mission we need more medical men, the proper equipment of those now on the field is more imperative." Then follows a request to the Board for a small sum for the first modern hospital built in Korea. It warms the cockles of a doctor's heart to know that the Mission recognized the worth of its medical department and so strongly advocated its strengthening, 17 years ago.

Third: Its effect on evangelism. It is needless to say that poor work done in any department will not produce the best results in evangelism or in any thing else. It is also clear that to compare the work of the present with that of the past is not a satisfactory way of establishing its worth. Our medical work, of to-day, if compared with the work of the Mission in its other departments; with medical work under our Board in other fields; with medical work being done in Korea at present outside of our Mission, will be found progressively deficient at every point, while if compared with medical work at home, we almost despair. The strides of the profession have been so rapid in recent years that it is claimed that half of the medical and surgical

knowledge of value to-day has been developed within the last twenty years.

Nor is it true that an individual institution does less evangelistic work because of greater efficiency in its scientific or purely medical field, for efficiency in one department stimulates it in the others. We have hospitals in Korea, and elsewhere, to prove the point. One dislikes to deal much with the personal, but being better acquainted with the work in Syen Chyun than else where, I would like to offer it as an illustration. While our new building and better equipment have done much to increase the efficiency of the medical work, they have reaped their greatest benefit in the increased evangelistic output of the institution. We notice a small increase in receipts, an increase of perhaps 25% in the total of treatments and more general satisfaction on the part of the patients; whereas the evangelistic results, so far as they can be seen are not only doubled but multiplied many times.

Our list of doctors, nurses and employees number seventeen. Among them are; 1 church leader, 2 deacons and 1 evangelist. Six of them are Sunday School teachers; all are earnest Christians. Daily chapel services are held for the patients and employees and regular preaching services conducted, with the help of the local church officers. Every Sunday the local, as well as several country churches have received new believers upon their rolls as the result of conversions made among our patients. The most rapid of recent results, having just come to our attention, I would like to mention. Last August we received a patient from a far distant valley where there were no Christians. He went out thoroughly converted and since his return home has converted five of his neighbors. They are now working on the rest of the neighborhood with the hope of gathering enough new believers to make it worth while for the missionary in charge to enroll them as a new group. The man in question attended our recent Winter Bible Class bringing with him a new patient.

We try to work along the lines indicated above. No distinction is made between Christian and non-Christian. No patient is urged to believe, nor are any promises exacted. The services are entirely optional, no one being embarrassed by unduly pressing invitations to attend. On the other hand, the atmosphere of the whole institution is thoroughly Christian. There are plenty of Bibles, hymn-books and tracts within reach of all, and if anyone desires them read or explained the evangelist or nurses are only too glad to respond. Our great desire is to do the best we can for the relief and comfort of all who come to us, and in-as-much as it is done in His name, we feel that it is not done in vain.

There is no room for doubt in my mind—nor in the mind of any of the profession so far as I have heard—that the better the medical work accomplished, especially when done out of pure compassion for the sufferer, the greater are the evangelistic returns.

A. M. SHAKROCKS, M.D., Pres. North.

THE PLACE OF BOOKS IN THE FURNISHING OF THE CHRISTIAN WORKER.

EXTRACTS FROM AN ADDRESS BY REV. J. L. Gerdine, M.E. South.

Our first deduction is that books are essential for the production of an epochal leader. Such a leader is needed in every Mission field, and he must come from among the people of the land. Before the church can take the place it should among the people, it must demonstrate that it can produce men qualified to move and lead a people.

We need such a man or men in Korea. There are foundations yet to be laid and a mighty structure yet to be erected in the midst of this people, which result only awaits the development of Korean leadership in the church. We may well ask ourselves the question as to whether or not we have created conditions that will make the production of such leaders possible. We would probably be most discouraged when considering this, from the standpoint whether or not there is a literature in Korea to give the necessary mental equipment for such leadership.

Our first thought is that books are necessary to prevent mental decline in the mentally furnished worker.

How many who give promise of becoming useful workers fail at this point. Either they have not the books to read or have not acquired the habit of reading and hence retrograde in efficiency. We are giving much thought and attention to higher education for the youth of our Korean church, but do we not need now to look further and raise the question as to what provision we are making to keep our graduates up to a proper intellectual standard *after* they shall have finished their college courses?

In the next place, books are necessary to prevent the spread of false doctrines throughout the Christian community. Among the educated Christians there are those who will refuse to allow their mental powers to atrophy. Rather than do this they will buy and read books which are not sound and wholesome. In the schools a taste for acquiring knowledge has been formed. This taste they will satisfy if possible. Even if Christian literature is not available there are on the market publications which are found to be interesting and mentally stimulating. A friend told me recently of an especially bright young man of one of the most prominent families in Korea who, after being active and efficient in church work, had discontinued church attendance. It was found that he was reading translations of the works of German critics. Such young men would have found the mental food they desire in Christian literature of the conservative school if such had been obtainable. Such reading would have satisfied not only their mental taste but would have deepened their Christian faith. It is said that there is so little of this type of literature, even in Japan, that many, even among Japanese Christians, have the impression that there is no scholarly defense for conservative Christian teaching.

In the last place, books are necessary for a growing power in the

knowledge and use of the Bible. It is popular to say that the Bible is its own best commentary but this is only a half truth. There can be no substitute for direct contact with the Bible itself, but if the Bible student does not have proper helps he must necessarily leave unanswered many questions that arise during the course of his study.

THE RELATION OF THE SCHOOL TEACHER TO CHRISTIAN WORK.

The tripartite division of missionary work into evangelistic, educational and medical is an old one and is a convenient method of emphasizing the three sides of the triangle. There has always been a difference of opinion as to the shape of the triangle. Some think that it is equilateral. Some think that it is a right angled triangle with two legs of equal length and a long hypotenuse. Still others think that the three sides are all of different length, the side represented by their particular field of effort representing the long side, whether that side be the evangelistic, educational or medical. Personally I hold to the second opinion, that the equal legs of the right angled triangle may represent the medical and educational but that the hypotenuse must represent the evangelistic. The two legs are necessary for the formation of the triangle and the length of the hypotenuse depends on the length of the legs. There is a certain proportion between them. But at the same time, while regarding the medical and educational legs as valuable assistants, I have always been of the opinion that they were not absolutely essential. I believe that they could be dispensed with and yet the church go on and evangelize the world.

Of course, the reply is that these institutions are evangelistic agencies, established with the evangelistic note as the dominant one. That is true, and that is the only justification of their existence as church institutions. The government can and does do medical and educational work. That is where this work ought to be done. If the spirit dominating these public institutions were Christian then there would be no longer any necessity for the church to expend her energies and treasures for doing this work.

With this much by way of preface, the relation of the teacher to Christian work becomes clearer. It is a work of helping; of training or raising up a leadership. His work has more to do with the intellect than with the emotions. The task of the evangelist is to move the wills of the people to accept Christ; to bring them into a conscious relationship with a living Saviour that they may be partakers of a new, a spiritual life. It is the teacher's business to take this material and give it an intellectual basis on which to stand. The decisions of the will must be supplemented by a reasoned comprehension on the part of the intellect if the accepted faith is going to be permanent. Along that line, as I

conceive it, is the work of the teacher. He works therefore more for the future than for the present. The results of his work will not therefore be always immediately apparent but will manifest themselves later through the lives of those whom he is instructing.

The training of the future workers of the kingdom is not an unimportant work. Jesus recognized the necessity of it, realizing that if his work was to be permanently useful to the world that it would be necessary for him to train a small company of workers who should understand him, his message and his spirit and be able to carry on the work in an intelligent way after he should have laid it down. Therefore almost the first thing that he did after he began his ministry was to call together a little band of disciples, to be with him in all his work. For three years he used every opportunity not only to implant his own spirit in them but to give them an intelligent comprehension of the principles that he was enunciating and the relation of his life, work and death to the scheme of redemption. From a human viewpoint, without that training his mission would have been all but fruitless and Christianity would have been little but a memory in the world. These men thus trained went everywhere preaching the Gospel and laid stable foundations in many countries on which to build the church which very soon spread throughout the known world. Paul may be included in this number for though he was not of the twelve who sat at the feet of Jesus, yet he was a man of great learning and when a divine revelation was added to that learning he was thoroughly furnished both intellectually and spiritually for the task that was assigned to him.

The faith of many Christians is good but rests upon narrow foundations. If asked to defend their faith and give a reason for their beliefs the most that they would be able to say is that it is the faith of their fathers. Many people's faith, like their property, comes to them by inheritance. Their only claim to it is legal. The man who has accumulated property through his own righteous efforts is admired by all. So the Christian who has given intelligent thought to his faith and can tell why he believes in the great fundamentals of Christianity has a proprietary right to his faith and is a greater asset to the church and the cause of truth than many persons who have accepted the truth as a mere matter of course or because it is the proper and stylish thing to do.

If the teacher can train up such products as this, happy is he! His voice may not be heard in the streets but it will continue to be heard down through the generations. He, being dead, will yet speak. His present influence may be circumscribed but it will be reproduced in the future leaders of the church and go on in an ever-widening circle.

Not only is it necessary for the student to learn the theory of the study in the class room but he must go to the laboratory and work out in actual experiment the theories that he has been learning. The laboratory work is a very essential part of his training. And so in the preparation of the Christian worker there must be not only the

theoretical instruction of the class room but the putting to actual test of the theories there learned.

Here again is a wide field for the teacher. He should be able to lead in the conduct of the experiments as well as in teaching the theory. Therefore the teacher should see to it that the pupils under his care are actually engaged in some form of Christian effort. There are many opportunities for such efforts. As an exemplification of what is possible along this line it may not be amiss to speak briefly of some of the work that is done by the students of the Pyeng Yang College and Academy. Their activities take several directions. There is a Preaching Society in the school which includes in its membership a large proportion of the student body. They go out on the streets on the Sabbath Day and preach the Gospel to the passing multitude. They teach Sunday School classes in the city and in other nearby churches. They preach from the pulpits on occasion and do it with power. They sing in the various churches, they being, ordinarily, the best trained singers in the church. During the holidays they go out two by two to spend a week or more either preaching to the unbelievers or holding revival services in the churches. During the recent holidays many pairs went to various country churches and held meetings for a week or more. One day during the Winter Class for Country Men, when there were hundreds of men here from all parts of our country districts, one hour was given to hearing the reports from these students. It was a most helpful and inspiring hour. Wherever they went the churches were revived and many new believers brought to a decision to serve Christ. I feel that the meeting made a deep impression on the audience and led them to feel that education coupled with consecration to Christ is greatly superior to either of these elements standing alone. The teachers that are able to train up such students do not need to wait for the future years to bring their reward but may be themselves "both they that sow and they that reap." They are then fulfilling their function as helpers of the church.

Rev. CHARLES F. BERNHEISEL,
Pres. North.

METHODS OF EVANGELIZATION.

As God has seen fit to make use of human means for the propagation of the Gospel it is proper for us, who are His agents, to consider carefully what are the legitimate methods for the preaching of His truth; and of these methods which one gives evidence of being the best, the most effective and practical.

We must have a common aim as well as a common plan, and the supreme aim of evangelization can be no other than to bring Jesus Christ and the Way of Salvation to all men. Upon this proposition we can probably all unite. But we should get a still closer view.

Some hold that when the Gospel message has been preached to

every individual, or nearly so, that section may be called evangelized. Others take a deeper view and maintain that the chief aim of the evangelist must be the gathering into the Church and the building up of the believers in the body of Christ, as well as the making Jesus Christ known to the world. These widely differing aims will naturally create widely different methods for their attainment. I shall cut away the former and hold alone to the latter view.

Again, our method will depend very largely upon the view that we take with reference to the proper effect of the Gospel upon mankind in general. Some hold that the preaching of the Gospel has a leavening influence in the community and the state, (and it has) and accordingly advocate any method that will help to transfuse its principles into society at large. Failing to discriminate between morality and religion, these adopt methods that lead to civilization rather than to the Christianization of the people. Others believe the Gospel to be the power of God seeking to save men by calling them out from among the mass of sinful unbelievers, and to build them up in the mystical body of His Son, during this Church period, or Day of Grace. I hold to this latter view. From this view-point let us consider a few of the methods or means employed to accomplish our aim.

At the very outset there is a parting of the ways: the one is the foreign money, native agent, missionary superintendent method. Good. The other is the self-support, self-directing, self-propagating method. Better and best. Between these two, some think they have found a golden mean which, however, others consider to be simply—mean,—and sometimes even—meaner.

Most of the missionary effort of the world to-day is done after the foreign money, native agent, missionary superintendent method. A great work has been accomplished. But we all know that when we consider what is involved, it is as nothing compared to what ought to have been done. There is a better way.—a high way, and every body ought to be traveling on that road. Foreign money is necessary for the missionary and for the promotion of his efforts. But quite otherwise when used for the support of native Christians, or for native agents (except in certain initial stages,) and for church erection or class work, &c., &c. There is a simple scientific reason for this which makes the breaking of the principle almost a crime. It is the vitiating effect which the sight of money, especially foreign money, has upon any poor human soul. This has been proved over and over again; and yet men shut their eyes and go on using foreign money with the native Christians to the detriment of their work. We all do it more or less. Every foreign dollar thus used weakens the congregation or the individual by just that much.

A congregation built a fine large church; the hard times struck them; a number of the subscribers failed to pay;—a debt was the result—\$50.00. This was soon doubled because of interest. Pastor and elders came to me—until patience did its work. They were not only all poor, but even in debt. Months passed; the congregation dwindled, the

pastor became discouraged. I tried to do my part in the right way. The church could do nothing. Finally by a desperate effort they raised \$24.50. And then they came to me with a plea for the rest. They could do no more. I told them to sell their church. I refused outright to do anything except to exhort them and plead with the pastor. One cold day in January pastor and elders came and said that they had subscribed \$98.00 more: only \$32.50 debt left, surely I would pay that. I congratulated them upon their success and remarked that when they had that amount all in hand I would add my contribution and the balance could be left over until another year. That church has learned something it will not soon forget. There are things we have to do, but there are things that the Christians must do if they are Christians. The Gospel is for all men, and none are so poor but that they can carry on their own church work suitably to their own grade of living.

But how about a little help occasionally? Well, it is a good deal like the drink habit, as was once explained to me by a Korean who said, "when a man drinks one cup, he is one cup drunk." So much for method in general.

But how about the every day work, hard at it all the time, with a view to reaching every body in your territory? Here some think to do it by multiplying machinery,—organize, start a society, divide up into companies, give every-body something to do. The wheels begin to move; there is interest; the missionary is on his job. There is a running to and fro. The neighbourhood is stirred; the people come in to church on Sunday to see what is going on. Crowds reported. Good thing! I guess I will start this in all the churches and groups. It takes all fall to get around. It takes lots of talk to do it too, not much time for anything else. But it is organizing for work, and things are doing in these churches all right. When six or ten months after, the missionary returns to the churches after the summer vacation, he finds that his people have had a vacation also, and the organization has dwindled and in most cases disappeared. He starts the machine again; oils the wheels and gets it going. But this time there is no excitement; the heathen know what is going on and do not attend. I emphasize strongly, as strongly as I can, the importance of simplicity of method. A simple method that emphasizes Christ and the Gospel as the drawing magnet and nothing else. That simple method will not wear out, and will not tire out the members in the running of it.

If we should spend more time in prayer alone, and with our people, and strive with tears until Christ be formed in them, and they have gotten the Christ Spirit, the less of machinery the more will be the work which the Christians will do.

The speak-to-every-man method is a good one; the "preaching days" contribution as well as the money contribution is a good method. It is also a splendid thing for the missionary to take his men, Christian workmen of the church, and go out with them to preach to the heathen and to exhort the backsliders. I heard of one who spent the days when

itinerating in house to house visitation with some of his Christians, and then after supper, separated in companies to call at the lounging places (sarangs) in the town to invite the people to the evening meetings, personally bringing the men to the church. Tho I have never tried this method in just that form, I am persuaded that it is a good one. A burning zeal for souls in the missionary, will soon start the fire in his Christians.

I think we possibly spend too much time in keeping roll books and preparing reports. May be we spend more time with figures than we ought. It seems necessary. Certainly it is the fashion of the times. But I do not believe that Paul made many numerical reports. And he certainly did not aid his churches or helpers financially in such a way as to make the Christians dependent upon him. And when there was a reason for aiding any church he pleaded with the churches to do that work themselves, and made the plea on the ground that it was for their good as well as for the good of those they helped. If we follow Paul in these things we will see results.

If I may say a word concerning my own experience, my method has been to keep out of sight as much as possible, while careful to see that the work along all lines is kept going. I try to do nothing that I can get a Korean to do, and make every effort to get them to do all they can. I try to speak to as many unbelievers as I can, which I know to be far too few. We should always be an example in this as well as in all church work.

I do not believe we can get a better method than the simple Gospel method. We should recognize that believers are a separate company of saved men and women, called out from among a world of sinners with whom they can have nothing in common but charity, but for whom they must have the burden of lost souls upon their hearts. Even here there must be method, some plan to follow which will conserve energy and combine and utilize the forces of the church.

I have sometimes had preaching bands, every man of whom pledged to speak to some person and try to bring him to church on the following Sunday. That works well where it has good leadership. Another plan that I have tried is to have every one select some unbeliever and make him a special subject of prayer through the year; to work with him, bring him to the services and try to lead him to Christ. This too is effective when properly directed, but I find it not easy to keep the people at it. The helpers and pastors do not seem to be able to keep it up long.

I have never found a better method, when regularly adhered to, than the simple method of having the Christians volunteer days of preaching. It also requires constant planning and oversight, however, such as I have never been able to give to my country churches. This method combined with prayer for individuals is one that can be continued and will be effective when properly looked after. The work should be reported regularly.

Effective evangelistic effort, however, does not depend so much

upon method as it does upon the character and spirit of the Christians. When they are filled with the Spirit of Christ they grow zealous and the church becomes interested. A living church will move, it will have action, and souls will be saved. What is most needed is the sanctifying power of the Holy Spirit. Nothing but faith and devotion will bring this about.

W. L. SWALLEN, Pres. North.

DEVELOPING WOMEN LEADERS.

Does the term "Women Leaders" comprise not only Biblewomen, Sunday School teachers and such workers, but also the women who take a leading part in the individual country churches? Taking it for granted that these are all included, our subject is a large one.

In a large district with many churches, the missionary finds it hard to visit each church even once a year, and yet, if she does not do so she misses many who, with a little help, would become most efficient leaders in their own churches. If one could gather the most spiritual and intelligent women from each church into central classes and there teach them not only Scripture, singing, etc., but also how to teach what they know, the need would be met to a very great extent. In our district, the country work is comparatively new and the work amongst the women undeveloped; and so far, among those who have gathered for study at central classes, there have been many who were not the most intelligent and capable of leading and teaching, but rather those who were not cumbered with home duties. Therefore, in so far as is possible, we are visiting each church, and gradually introducing country classes. The missionary in this way can give many useful bits of advice to the women who take the leading part in the churches, and she has the opportunity of seeing what is the special need of each place and of helping accordingly.

When one of our missionaries visited a new church some years ago, the cry of the women was, "Don't trouble about us, Pouin! Teach the children. Thy learn so much more quickly than we, and thy can teach us when you have gone." And in a similar way, churches may be found whose women realise that thy cannot learn much from a yearly visit of one or two days, and who have urged, and sometimes helped, one or more of their number to attend the classes in order that they themselves may be taught on their return. Therefore where missionaries are few, the district large the churches many and Biblewomen inefficient the ideal plan seems to be to visit individual churches when advisable and try to gather the leading women from each church into central classes and there teach them amongst other things how to teach what they know. We have found it very profitable to have at each class a time set apart for Practice in Teaching. The teacher of this class gives a simple set of rules to be observed when preparing and teaching a lesson. Then she gives a model lesson, encouraging criticism though

it generally ends in her criticising her own lesson, pointing out where she acted contrary to the rules. A Korean generally possesses a good flow of speech, but has little idea of making the listeners think out things for themselves; little idea of the value of questioning. After this, one or more women are asked to prepare a lesson either selected by themselves, or chosen by the teacher, these in their turn being criticised, though this must usually be very gentle and tactful criticism. We have seen a marked improvement in the teaching ability of our Sunday School teachers and Biblewomen since this branch of practical training has been introduced.

Then too, in large centres, the weekly preparation class for Sunday School teachers is very helpful, in fact almost necessary, for even amongst Sunday School teachers one finds not only peculiar theology being taught but also faulty history. I heard of one of our teachers being quite surprised that Simon the Canaanite was not necessarily a poor man; she thought he was **간난환사롬시본**

The art of visiting and preaching to women in their own homes is also one which requires care and cultivation, for this is a difficult and important part of the work. One of our Biblewomen in her zeal could never be content to become somewhat acquainted with her hostess and thus gain a sympathetic hearing, but she must deliver her message straight away; and when that hostess showed a natural curiosity and more interest in the foreigner than in the preaching, the Biblewoman would answer all questions very shortly and return to her preaching, with the result that it had apparently very little good result. When visiting in company with a Biblewoman or other Christian women, one can often let them see for themselves how a kindly word and interest in temporal affairs will touch a heart and make it ready to respond to the spiritual message of love and forgiveness. Again, one can often give a word of warning regarding useless or harmful gossip, for this is a very fruitful source of trouble and quarrels amongst our Christian women,—and men too.

The highest branch of our class work is that of the Bible Institute where approved women can take a special course of study and training. May I tell of our Bible Institute in Fusanchin, for it is the only one of which I have any definite knowledge?

The full course takes five years embracing two months of every year. The syllabus includes certain books of the Old Testament, the Gospels, and some of the Epistles. Here, too, a certain amount of time to given every week to pedagogy and as many women as possible take their turn at giving a lesson in front of their fellow students. This is more difficult than teaching an ordinary class, but it helps to give to some more self-confidence and it also gives one the opportunity of showing to the over-self-confident student some of her mistakes. It makes them think deeply when preparing a lesson. During this session we have taken the Ten Commandments as the subjects for these criticism lessons and one and all say that their future teaching of the Commandments will be very different from what it was in the past. Several of the women have

been given the opportunity of taking charge of the morning devotional exercises for two weeks of the session, and we find that this too is a part of the training which should not be neglected. Once a week the Sunday School lesson is taught to the students who take their turn at visiting and teaching this lesson on Sunday morning at three country churches, the Leper Asylum, and at the Fusanchin Sunday School, the missionary being present at the local class, and therefore being able to point out later on, wherein the teaching fell short, and how it could be improved. The practical training lacks much, but what little has been done is bearing fruit.

However, it is not only the actual work which counts in the training and development of women leaders. There is little which escapes the notice of Biblewomen and church people; and in her private conversation, her way of dealing with difficulties which arise amongst the women, her attitude toward sin and sinners, her habits of courtesy and punctuality, and her love toward others and zeal in God's service, in all these things the missionary exerts a big influence on the characters and habits of Christian women. Where the missionary is lax in the observance of the Sabbath, one generally finds a similar laxity on the part of the Biblewomen, and unless the male missionary or helper makes up for that deficiency of the women-missionary, there will be a corresponding laxity on the part of the church women.

There is little in one's words or manner or habits which is not commented on, and the missionary has many an opportunity of honouring her master, Jesus Christ, and of helping her Korean sisters, by the way in which she meets and overcomes the daily trials and disappointments and by the way in which she accepts the joys and the happiness which come to her in this work.

N. R. SCHOLES, Australian.

HOW TO INCREASE THE EFFICIENCY OF THE KOREAN MINISTRY IN THE FIELD.

1. Let us remember, at all times and under all circumstances, that God uses all sorts of men. Our Lord used Judas.

2. Let us remember that they are our equals; this will not hurt us and it will help them. Unless we do treat them actually as our equals before God we do ourselves an injury. The pastors will probably not commit the same sin against us and so they will probably feel above us; recognizing our sin, they may pity us, and possibly sin against God by following in our footsteps.

They *are* our equals. We are men and so are they. It is not our earthly accidents but our Heavenly relations which constitute our efficiency. The Korean pastors eat, so do we. They wear clothes, so do we. They have children, so do we. They are our equals in more ways than they are not and in the ways which count most.

3. Let us remember that if there is anything which they really lack, that that is our reason for being in Korea. It is our door of opportunity; not our occasion to make fun, or to cause them to feel that they have no reason for existence. It is not ours to usurp, to ignore, to over-rule or to overturn.

4. Let us remember that it hurts no one to confess a sin or a mistake in judgment but that an unconfessed wrong to a fellow presbyter is sure to find us out. There are more crippled missionaries, more one-legged missionaries because of our unconfessed sins against our fellow presbyters than there were frauds in Barnum's circus. Even if we think they cannot comprehend our sin, confess it. The confession of a sin in the right spirit, by the grace of God, usually becomes a cord of love binding us together.

5. Let us remember that Korean ministers have no example but ourselves. If we never do pastoral work they have a faulty example. If we do not take an interest in the practical development of their church, they will probably consider us unfit to advise them.

Therefore, we should give the Korean pastors *ourselves* as they ask for us. Give them our best in any department they ask for it. Give it when they ask for it and as they ask for it. Let us be helpers. Let us keep ourselves out of sight, but at all times bear testimony to the truth that is in us even though it be in conflict with their dearest ambitions. "And as ye would that men should do to you, do ye also to them likewise." If we would increase the efficiency of the Korean ministry in the field let us give the Korean pastors every courtesy we would show to the moderator of the last Presbyterian General Assembly, U.S.A. or to the President of Princeton Theological Seminary.

W. B. HUNT, Pres. North.

AN APPRECIATION.

MRS. BAIRD.

With the passing away of Mrs. Baird of Pyeng Yang, a great loss has fallen upon the foreign community. For twenty-five years she has held a special place of honour and influence, and her departure will be mourned by a large group of friends, native and foreign. From the time she first stepped from the steamer into the little company that was waiting to greet her, she has, through the long unbroken years, been known, and loved and blessed.

Over-praise is uncomely toward those who are gone before, and she assuredly would put far away, as beyond her, every expression of appreciation; but we only give her her due, when we pay a tribute to her worth, her high gifts and character.

She was a student by nature, and as such entered into the language and life of this people as few others. Her little book, *Fifty Helps*, suggests her interest in the quaint speech of Korea, and her desire to make the way easy for those coming after. Through this little book, sold so

widely, she would easily rank as first teacher of the foreign community. Her lectures in the language were enlivened by her native wit, that shone out on all occasions. A sense of humor and the illustration that wears a smile, were always hers. Her talks and lectures knew no weary moments, and one can imagine what stores of cheer must have come through these into the weary life of the Korean woman.

She was an indefatigable worker. With that clear-cut conviction that goes with the sons and daughters of North Ireland, she spent her year transmitting to the Korean mother, yes and to father and son as well, a new decision of soul, that set their minds in motion and their spirits aglow. What personal magnetism is, the writer does not pretend to know, but he can sense it and feel it, and he will ever remember the part it played in Mrs. Baird's every act of life. A certain poetic inspiration touched her nature, that showed in speech and pen. She was eloquent and full of fervour, and her words were winged with life and power.

The unbroken silence that follows her going will wait long and lovingly to catch again the sound of her voice, to hear once more things said as she said them. Memory is all that earth has just now, but it is memory filled with love, and pride, and glad appreciation.

Best of all, she was a helpful wife and wise and tender mother. The thoughts and purposes that lie back of the mind of her tall sons speak for her. What were votes in comparison or a husband's wider sphere, when it was her privilege to launch three good men out into the world's confusions, to take their part in life's best battle. She passes away amid reveberating thunder and great dreadnought guns firing, but her way is peace, and she will live on in John, William and Richard, brave lads and braver men, who, with the high spirit of their mother, will fulfil her hopes and aspirations long after the memory of her voice is gone.

May the Great Comforter of hearts walk closer than ever by his side, whose life is rendered cheerless and lonely.

An old friend,

J. S. G.

EXTRACTS FROM THE ADDRESS OF DR. W. A. NOBLE AT THE FUNERAL SERVICE OF REV. VICTOR D. CHAFFIN IN SEOUL, JUNE 6TH, 1916.

It is with a feeling of great hesitation that I refer to the private life of our departed friend. The only justification is that such reference may help others. Nothing in the world is of such profound interest as a search for the factors that have contributed to a good life.

He was born in Newharmony, Indiana, Aug. 11, 1881. He says of himself that he was confirmed in the Episcopal Church at the age of 14, and was converted at eighteen, from which later date he began to

preach the Gospel wherever opportunity offered. At twenty he entered into that close walk with God which was the inspiration and delight of all who knew him in Korea. He joined the Methodist Episcopal Church. His education began with the High School and closed in the University at University Park, Iowa, in 1909. It was here he met Miss Anna Baer to whom he was married June 7th, 1911. He was a member of the North Dakota Annual Conference where he labored with great acceptability. His work began in Korea in April, 1913.

It is not always the one who spends many years on the mission field who can be called the most successful. I am acquainted with a number of men who, during a service of three years, have written their lives in indelible characters on the hearts of the people whom they came to serve and on the hearts of their fellow workers. Mr. Chaffin spent three years of service in Korea; three years of holy living; three years walking with God. There can be no better service than that, nor one that will count more through the coming years.

His Bible is a Thesaurus of information of the deep of his spiritual life. It was said of Mr. Moody that he was a man of one book and what a mighty man it made him. Brother Chaffin was a man of one book. It made him Christlike.

Every chapter and almost every page of his Bible, are filled with notes and references written in colored pencil. One of them reads—"This Book will keep you from sin. Sin will keep you from this Book." As one would suppose, references to holiness, consecration and piety are all diligently noted.

No one knowing Mr. Chaffin intimately could fail to feel the thrill of his joyous life; he indicated the source of this, for on the margin of his Bible, he wrote, "The verb to be happy has neither present, past, nor future. It should be conjugated in the conditional," and adds, "all things are pleasant while Christ is precious to you."

His journal breathes a spirit of divine ardor and self-abandonment to the service of his Master. Next to the last note he wrote are these words, "Now the blood of Jesus avails for me and sanctifies wholly. His will is precious, more precious than gold." From all this we should not conclude that his life was without trial. For the fact is that he passed through deep waters after reaching the field; through experiences that tried his faith and wrung his heart. But from it all comes this message from his journal, "God keeps us sweet, tender and patient in our hearts."

He never could understand why he was favored with so many friends. The explanation is on the margin of his Bible in these words—"Never believe any thing bad about any body unless you positively know it to be true. Never tell it even then unless you feel it is absolutely necessary and realize that God is listening while you talk." We will always remember him as a man who loved his fellows. In his relations to his family he was a prince among men.

WHY I AM A MEDICAL MISSIONARY.

DR. S. P. TIPTON, CHUNG-JU KOREA, PRES. NORTH.

Before leaving America many people asked me "Why are you going to Korea to be a Missionary?" My answer is very simple. In the first place I came to Korea because the Board of Foreign Missions sent me here, and they sent me here because I made application for appointment to the foreign field; because I was prepared to come, and because at that time Korea was the place of most urgent need.

The motive that prompted me to make application for appointment to the foreign field is the same motive that has prompted thousands of other Christians to make similar applications, and is based on Christ's last command, "Go ye into all the world and preach the gospel to every creature." Again He says, "If you love me keep my commandments." How then could I remain in America and love Christ, if He needs me in Korea?

Responsibility rests upon every Christian to prove that he is not needed in a foreign field. If he can not leave home at all, or if he can present honest, prayerful and convincing evidence to his own conscience that he is not needed "at the front" of Christ's battle-field, then he is called to represent Him at the home base, in the capacity of farmer, merchant, banker, according as circumstances may have placed him.

Again people have said to me "You are a physician, not a preacher, why do you feel called to go?" To which I answer there are many ways of preaching the gospel. The most influential and inspiring sermon any missionary ever preaches to non-Christians is to lead a consecrated, consistent, helpful life before them every day. And one of the ways we can help non-Christian nations the most is to follow the example of Christ in healing the sick. While of course He did it through miracle, He has given us other and effective means and, furthermore, has commanded us to heal the sick. In sending forth His disciples, He said in Luke 9:2, "And he sent them forth to preach the kingdom of God and heal the sick."

Medical science as we know it to-day is a product of Christianity, and we are under more of an obligation to non-Christian lands to give them a knowledge of this science and to heal their sick than we are to give them an education or any other accompaniment of Christianity, for Christ in this instruction to His disciples puts healing next to preaching the gospel.

I worked for a year in the slums of New York City in connection with one of the largest hospitals in that city and I firmly believe that the physical needs of the poor of that city, through the vast number of charitable institutions and hospitals, are better taken care of than are those of any other people of similar circumstances in the world. And since the law in some states now, and in all states in the near future, requires medical graduates to have such hospital experience, I have no fear for the medical welfare of the poor of America.

There is one doctor to between five and six hundred people in the U.S. On a certain street in New York I counted seventy-two doctors having offices in one block! While in my province in Korea there are two little hospitals of twenty beds each in the midst of a population of 300,000—an absolute impossibility to reach them all,—and we are well off here compared with China and some parts of India where they have one doctor to a half million, a million or even three million people.

How would you like to be sick in China and take your chances with one of those three million souls to get to see the only doctor among them? There never was a time in the history of the world when a missionary was received with more cordiality by non-Christian lands, than the medical missionary is to-day. When we arrived in Korea last December the Koreans of this town and surrounding country came out to a long bridge over a river on the outskirts of the town to welcome us. It was dark and they lined up on both sides of the bridge, each one carrying a Japanese lantern, and dressed in their immaculate white clothes—their national dress color—their faces radiating a welcome and a smile that would not come off. They presented a spectacle not soon to be forgotten.

How can a young doctor be contented to eke out a mere existence at home in competition with his fellows, in a community where he would not be missed as far as physical needs are concerned, if he were not there? What is his happiness in comparison to the happiness of a man who can be the supreme medical friend and adviser to an admiring parish of 300,000 or a half million people? What a wonderful opportunity to preach the gospel by deed as well as by word!

These, in brief, are a few of the important reasons why I am a Medical Missionary.

Assembly Herald.

ITINERATING ON MOTORCYCLE.

Had I written on this subject when first asked to do so by the Editor of *The Field*, I would have been favored by the inspiration of novelty, but since the motorcycle has become so common in Korea this Muse has flown. While I may not be able now, as once I could, to speak with the enthusiasm of the new convert, I have the advantage of knowing whereof I speak.

Three years ago when I bought the second Harley Davidson Motorcycle sold in Korea and announced that I intended to itinerate the rocky trails of North Pyeng An Do with it, I was considered by the majority of my fellow missionaries an impractical radical. To day I am a conservative of the conservatives. My fellow missionaries are selling their 1915 models and buying 1916 models, while I am still disturbing the silence of the hills with the original pioneer. It has lost its youthful

beauty. Its voice has become horse and harsh. Such non-essentials as mud-guards, muffler, and paint are conspicuous for their absence. Battle scared tho it be, it attacks the hills with more snap and leaps the trenches more lightly than ever.

When I first began to talk about getting a motorcycle, I was referred to a certain machine in the godown of the O. C. M. Co. and another in the cellar of a missionary in Pyeng Yang, as shining examples of what could not be done with a motorcycle on Korean roads. I was asked how I would get home if it should rain; how I would carry my cook and baggage; how I would get across a creek or river if there were no bridge, and many other questions. I did not try to answer these questions by theory, but asked a few questions about the machines that had failed so ignominiously, and then traveled my district taking notes on rivers and mountains. As I rode the pack pony about, I was in my imagination twisting grips, manipulating clutch and shifting gears. It has been no small satisfaction to find the reality so near like the dream. While experience has taught me many valuable things with regard to the details of this mode of travel, my calculations on the hills that I could climb and those I could not, the trails I could negotiate and those I could not have been proved correct. The one thing that I somewhat under estimated was the expense of running the machine. I am finding that over the rough roads and with the high price of gasoline and tires, the cost per mile, figuring interest on money invested and life of machine at five years, makes it about one fifth more than a pony. However, if you set over against this the time saved in travel there is a large balance in favor of the motorcycle.

It may be interesting to know what I have had to learn by experience. I had never ridden a motorcycle a mile, before I tried to ride my own. Mechanics being second nature with me it was only a short time until the machine was a part of me and we worked together as one. Had I been riding under ordinary conditions learning to handle a machine would have been too easy to have been interesting, however the extraordinariness of the kind of riding I have been doing these three years has kept my interest up until now. The three things that I have found hardest to learn and that have called for experiment after experiment are how to fasten luggage so that it will stay on; second, how deep a creek I could ford without stalling in the middle, and third, the habit of the animals that travel the trails. After two years of experimentation I think I have solved the difficulties of the first. The second, depending more upon snap judgment than scientific compilation of facts, is still fraught with enough uncertainty to add zest and variety to travel. I can feel pretty certain now that I'll find my bed on the luggage carrier when I get to my destination, but I am not always sure that I shall find it dry. As to my advancement in the third branch of study, suffice it to say that human psychology, to say nothing of that of bulls and asses, has not yet been reduced to an exact science. Of the details of these experiments; the variety of luggage carriers constructed, the duckings received, the collisions with men and beast, and the slips

without number I have not time to write, as I wish to say a word about the advantages and disadvantages of this mode of itinerating.

Two years ago I would have spoken only of its advantages, but now that everybody is beginning to think they can ride a motorcycle, a word of warning might not be out of place. It is no longer a question of roads, for the new machines on the market now will put more miles of rocks and mountain passes, mud or snow behind them in a day than any four-footed creature yet domesticated. It is not a question of getting over the rivers, for I have never failed to cross any stretch of water because of the motorcycle. The question of the cook may enter in, for not every-body relishes native diet or enjoys being one's own cook. However, if the roads are wide enough to use a side car the cook can be taken along. Nor is it a question of economy, altho the condition of the roads have much to do with the matter of expense. As I see it the question of whether or not it is profitable for a missionary to travel on a motorcycle, depends entirely upon the personal equation. Some may feel called to preach to the wayfarer, this cannot be done when traveling twenty miles an hour. As for me and many others the extra time the more rapid travelling gives in the study and with the leaders at the churches, more than offsets the lost opportunities of distributing tracts and speaking a word by the way. My experience leads me to believe that the deciding factor in most cases must be the effect it will have upon the personal efficiency of the individual. Will the running of this machine be a nervous strain or stimulant? Will its care and repair be irksome and burdensome, or will it be recreation? The family also ought to enter into the consideration. If members of the family enjoy seeing the work in the interior, there is no better way to give them the opportunity that to have a good tandem seat or side car. I have used my little old single-cylinder, one-speed machine as a four passenger family touring car, much to the delight of all concerned and to the saving in outlay of money.

The motorcycle has come among us to take its place with us in serving the poor. My hope is that all who invest in this accessory may find in it the same faithful servant, reliable traveling companion and source of recreation that I have found.

VICTOR H. WACHS, M.E. North.

COIN CHARMS AND OTHER KOREAN THINGS.

A large audience composed of foreigners, Japanese, and Koreans, listened with great interest to Dr. Frederick Starr when the learned American visitor gave, under the auspices of the Korea Branch of the Royal Asiatic Society, a lecture on "Coins-Charms and other Korean Things." It may be mentioned that coins charms are coins made of bronze with either Chinese characters or figures expressive of

long age, good fortune, happiness, fecundity, and similar things inscribed on them. These were given to Korean brides on the occasion of marriage, but were never used as currency. Prof. Starr gave a detailed description of these coins. He stated that the late Mr. H. M. Ramsden of Yokohama, who died last year, was the first scholar to make a scientific study of them. He published a pamphlet entitled "Korean Coin-Charms and Amulets," which was the only book so far published on the subject. After paying a tribute to the work of this profound student of things Oriental, Prof. Starr said that the late Mr. Ramsden had collected about 170 different coin-charms. Prof. Starr had collected fifty more new coins and he thought that there were more than three hundred varieties. Many of these coin-charms were very artistically made. Prof. Starr was unable to say when and by whom they were made.

The second part of his lecture was taken up with a comparison between things Far Eastern and specimens found on the American continent. He expressed a growing conviction that there were relationships, and that the first glimmerings of ancient civilization as found in Mexico traced their origin to Asia.

He made also a very interesting reference to Suk-kool Temple near Kyong-ju, South Korea, and the figures carved in it, as one of the finest remains of antiquity. To have an authority of Professor Starr's standing speak so appreciatively of this quaint old temple will make it more than ever a place of special interest.

Seoul Press.

CORRESPONDENCE.

ITHACA, N.Y., APRIL 13TH, 1916.

Rev. ALLEN F. DeCAMP,

Dear Sir and Brother,

Let me congratulate you, as editor of *The Korea Mission Field*, upon the charm and attractiveness with which you and your coadjutors, for months past, have invested the fascinating little missive from the land of Morning Splendor.

Since I began on the soil of Japan, on March 2nd, 1871, to *pray daily for Korea* and all who co-work with our Lord in that hopeful land, everything tending to that end is of interest to me. Allow me to say that I think you have the true editorial instinct, in summoning to your aid, *for our good*, as many helpers to picture the daily life of the Koreans and "the laborers together," as possible.

In a periodical, even partly prepared for us at home, who must keep up interest, the hortative, homiletic and narrowly or subjectively pious, must be subordinated to the idealistic, sympathetic, pictorial or even dramatic view of things, and this view ever be in mind, *for oh! how dull is the imagination of the average church member* who is so apt

to live floundering in the quagmire of routine selfishness and worldly pleasures. Hence the cosmopolitan (in the good sense) Christian mind being so rare, to freight your pages with solid, attractive and verbally pictorial information and in a vein of thought that means and reveals sympathy, humility and modesty with zeal and unselfishness, true Christlikeness in the foreign work (such as your last number richly illustrates) means *real efficiency and direct benefit to us at home* who delight to feed the missionary fires of interest.

God bless your *editorial* work and may it continue to be the real stimulus and nourishment it has been.

Heartily,

WM. ELLIOT GRIFFIS.

NOTES AND PERSONALS.

Dr. and Mrs. Archibald Grey Fletcher announce a daughter, Elsie Isabelle, born May 2nd, 1916, at Taiku, Chosen.

A cablegram was sent to his son by Dr. Underwood, on his arrival at Vancouver stating that the voyage had proved helpful to him and that he was feeling better.

Word has been received that on account of ill-health Miss Noyes of Wonsan M.F. South, will not return to Korea for another year.

Rev. E. K. Lomas, of Masampo, a teacher in the Australian Mission, has recently resigned from his work in Korea, to prosecute the same work in his homeland.

Rev. N. D. Chew, and family, late of Haiju, recently departed on regular furlough in the United States. Rev. Paul L. Grove was appointed by the Spring Conference to succeed him in that field.

Miss Naomi Anderson, also of the M.E. Mission, North, left on furlough May 18th.

The following of Southern M.E. Mission left for furlough in June, Dr. and Mrs. J. R. Ross, and the Misses Harris, Tinsley and Reed, all of Songdo and Miss Hankins of Seoul.

Messrs. Eonwick and Hugh Miller with their families leave on furlo early in July.

His numerous friends will be delighted and grateful to learn that the health of Dr. W. H. Forsyth, of Pres. Mission, South, whose condition last Winter was announced as apparently verging on the hopeless and for whom prayers were requested of his friends on his behalf, is now greatly improved and is rapidly mending,—Laus Deo.

The plant of The British Evangelistic Mission, in Seoul, recently was legally transferred to the Salvation Army. The residence, for several years occupied by Miss Perry (now Mrs. Newberry and resident in England) and Miss Pash, who prosecuted work for orphan girls and blind boys, is to be occupied by the single ladies of the Salvation Army contingent, in Seoul, for the development of Korean Women Army workers, and for the prosecution of the orphanage work. Miss Pash and Miss Peart, who lately have conducted this mission, left for England in June, the former going *via* the Cape and the latter *via* Manchuria.

Ralph Oliver Reiner, A.B. was inaugurated President of the Union Christian College of Pyeng Yang, on June the 14th, 1916, in the Central Church, in Pyeng Yang.

Miss Margo Lewis of Seoul and Miss Tinsley, of Songdo, expect to study the Japanese language in Japan during the summer.

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